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CONTRASTS OF LIFE.

Volume 2.

SPIRIT HABITATION, OR PLANETARY LIFE.

BY WATCHMAN, SPIRIT EDITOR,
A MEMBER OF THE
AMERICAN AND EASTERN CONGRESS
IN SPIRIT LIFE.

H. A. Berry, (nee Cate.),
Inspirational Writer and Amanuensis.

Mrs. J. Clark writes:—

The subject of Re-incarnation is, to me, DEEPLY interesting. Something within tells me it is a fact. It appeals strongly to my Reason and mature judgment. I long to know more of it, and count no sacrifice TOO GREAT in the pursuit of SUCH knowledge. My highest aim is to know Spiritual Truth.

May I submit the following questions to the Spirit Guides?

FIRST QUES. *Do we know, prior to our incarnation, the experiences and sufferings which must be ours, also the BENEFITS of such; and knowing ALL, WILLINGLY accept the life laid out for us? If so, why are we not more patient, welcoming every experience, however sad, knowing it will redound to our spiritual unfoldment?*

ANS. That will depend upon the Soul-development of the one about to Re-incarnate; and this development is not attained until the Being has passed thro' many changes, both in physical and spirit life.

Said changes or experiences will quicken the Soul and cause it to develop in the faculty of Penetration.

This, in the language of the Soul, is Psychic Power.

This Power is ever on the lookout, so to say, for coming events: it sustains the faculties of the brain, and that which is recognized as the human being in each trial and severe experience thro' which that being must pass.

It may well be said of such persons, that sorrow and trial sit lightly upon them!

As in earth life you learn to protect the body against cold and hunger by making the best use of availabilities: so the Soul learns to prepare and protect the brain and body against the contingencies of each change and circumstance connected with its earthly life.

Each time that a Soul incarnates, it learns new possibilities, until, finally, it reaches that development wherein it cheerfully and patiently awaits each event in life, and will calmly pass thro' severities which, to one less developed, would be overpowering.

One thus developed in Soul-power, can, to a great extent, realize what will be the consequence of a renewed earth existence. And in again taking upon itself the consequences of an earthly existence, will manifest great Will-power and an unflinching power of endurance—also, will manifest great patience in the severest trial, and will regard life's experiences as a blessing and a benefit to the Soul.

SECOND QUES. *Does a Re-incarnated being bear physical resemblance to a former incarnation?*

ANS. Yes. The Re-incarnated being will, in most instances, bear a striking resemblance, both in contour of face and form, and in characteristic qualities, to the previous incarnation.

There are different causes why a being will resemble beings of other Periods.

One is in the case of a spirit or of spirits Amalgamating with a medium, that medium will closely resemble the spirit or spirits Amalgamating.

Another cause, is the effect upon the mind of a prospective mother, from her looking at the likeness of, and from reading the history of some former personage—said effect will be stamped upon the new being then lying in embryo with the prospective mother.

There is a duplex law manifested in this grand working of Nature.

First: The action upon the embryo of what the prospective mother feels and thinks: and

Second: The Soul and spirit en-

dowment which the prospective mother receives from the spirit who is characterized in the work before her, either in the likeness or in the literary work, as the case may be. For, be it understood, that the law of Psychic attraction will attract the spirit of a being towards one who is deeply interested in the life and work of that spirit while on the earth.

In confining our remarks to the subject of Re-incarnation, this fact must be borne in mind by our readers, that all who are born to the earth plain are not Re-incarnated beings. Yet, at some future time, each being will incarnate again after it has passed thro' physical death and has entered spirit life.

Again, it must be remembered, that many beings dwell, for years and years, in spirit life, and have no thought of Re-incarnation. Yet, at some future time, they must awaken to the possibility and need of Re-incarnation, in order to perfect the Soul.

THIRD QUES. *Do we not sometimes get a glimpse of scenes, also of faces that we have become familiarized with in a previous incarnation—especially while reading History, descriptions of places, persons, &c., also, in what we call dreams?*

ANS. There is much to be considered in the answering of this question, therefore we must explain to you that the Soul will recollect much of its previous incarnation.

Yet, thro' the organs of its present physical body, it may not be enabled to typograph the facts upon the physical brain.

Yet, while that body is lying in a Negative state, such as sleep will effect, then the Soul may recall to memory and impress the brain with many scenes and faces of long ago.

Yes; there are instances where historical accounts have quickened the Soul's recollection of its former experiences.

Yet, in this, we must not be too sanguine, for the Soul is frequently set in sympathetic rapport and feels almost to a certainty that it has passed this same experience, when it is purely in a sympathetic state with the narrative, and with the characters as recorded.

QUES.—By G. A. Forsgard.

If earth life is necessary in order to gain the experience required to enable the spirit to progress and gain knowledge in the after life:—

Then, are not those who die young, infants, for instance, ushered into eternity, or into spirit life, under disadvantages?

Are such Re-incarnated and given another chance? And how?

Please explain.

ANS. All those who pass into spirit life at infancy, and in tender, childhood's years, as soon as they enter spirit life, are attended by spirit guardians.

It is the office of these guardians to protect, nurture, and educate these little ones in the law of Soul and spirit growth.

When it is necessary for these little ones to receive physical, Magnetic life force and strength, then, these guardians will select some motherly, good Soul on earth and, to her, one or more of these little spirits are brought, and are Magnetically environed so that the spirit little ones receive strength, life, and education.

This process is termed temporary Amalgamation of spirit and physical bodies.

These little ones are guided from place to place, from Country to Country, and from medium to medium, by their spirit guardians, until these little ones receive sufficient growth and knowledge to work out, by their own Will and knowledge, the demands of their being.

At this stage of development, they will usually gravitate directly to that which is the most attractive, and to those persons who are the more congenial to them.

In this wise, years of existence in spirit life are passed, and when the time demands their first Re-incarnation, they are instructed and assisted in the *modus operandi*, by those in spirit life who have already learned the laws governing the act.

Thus you will perceive that there are different methods of receiving the necessary earthly experience, in order that the being may be developed into a perfected Soul.

Continued in Our Next.

Editor of The Watchman:—

I have read and reread the two numbers of THE WATCHMAN that you sent me. There is no better paper published. One feature of it I like better than others—it treats on Physical Reform, as well as Spiritual.

I have been laboring for the past 25 years in behalf of Physical Reform, and have often regretted to see mediums and warm advocates of Spiritualism, eating and dressing in a way very detrimental to health.

How can the spirits develop our medial gifts, while our bodies are daily besotted with unphysiological food and drink; the breath of life pressed out of us by tight lacing, the extremities left cold, while superfluous clothing is stacked upon the center of the body, to cater to Fashion!

We do not advocate the Quaker style of dress, nor that of Dr. Mary E. Walker: but we would like to see a style of dress adopted by all Spiritualists, that is neat and tasty, that will admit of perfect freedom of locomotion, and does not go into trimming, draping, nor any superfluities, so as to tax the wearer's time in making and ironing, nor the financial means in purchasing.

The tasty and moderately trimmed princess, is, *certainly*, more tasty than the draped overskirt, or skirt with narrow flounces, from top to bottom.

Fashion and beauty are often so greatly at variance, that it would be good policy for Spiritualists to refuse to follow Fashions which have nothing to commend them, but expense.

The overworked women who have no time to read, nor rest, nor to make their husband's moments cheerful when he is at home, are *too often* overworked on self-imposed duties.

That overwork often consists of superfluous trimming which does not improve the garments—but such unnecessary work is done, to be like other folks.

Sisters, let us have the moral heroism to use our common sense, in our household matters, and see if we cannot look as well, have better health, time to read, and rest, and *not* be slaves to Fashion.

I was very much interested in Elmina's questions and the answers to them.

The answers have been to the point, yet I cannot refrain from saying more.

Nearly every communication we get from spirits, they tell us how eager they are to aid us in every way; how they have labored to accomplish as much Reform as they have, against human prejudice, superstition, and selfishness.

If Elmina will take the pains to read Dr. Stone's *New Gospel of Health*, she will find, therein recorded, some very valuable record in Medical Reform that came from the spirit world.

Dr. Hahnemann lived and died a Materialist, yet he was the instrument thro' whom the spirits founded the Homeopathic System of Medicine.

And many other valuable facts pertaining to how the spirits aid in the Healing Art, are to be read in Dr. See's work.

But the power of the spirits is limited—hence, the slow progress of *all* Reform movements.

Elmina should bear in mind, that,

at least, two-thirds of the Human Race, use all their energy to make war on *any* newly-discovered truth.

It is one thing to have a good remedy, or System of Medical Practice; and another thing to get a hearing by the fossilized world.

N. A. PICKENS, M. D.

Phoenix, Arizona Territory.

[The above views coincide with our sentiments on Dress and Fashion.—EDITRESS OF THE WATCHMAN.]

Written for The Watchman.

LIFE IS CHECKERED.

Life is checkered. Beware!

Murmur not, nor dare—

Repine when all looks black;

For know you not—'tis the darkest day

When part the cloud rifts for the brightest ray.

Life is checkered. Beware!

Be not too sure of all things fair,

Prepare for storms, for changes grim;

This fleeting world is not to be—

One life-long, bright eternity.

Life is checkered. Beware!

Is it a sunny spot with thee—have care,

Reach down to those whose days are gray—

And wipe away that heavy mark—

Of, "Am I light?" Then, "Ye are dark."

Life is checkered. Beware!

Whose days seem one bright, mirrored glare—

Of pleasure, peace, and plenteousness;

Unless we brighten others' shade—

The debt of love—remains unpaid.

Life is checkered. Beware!

Comfort ye, that heaven ne'er—

Means, that life shall be all sorrow;

Whom God loveth he chasteneth—

And when the shadows fly! *Light hasteneth.*

HELEN G. BRETT.

Brooklyn, N. Y.

THE

SILVER LINING.

There's never a day so sunny

But a little cloud appears;

There's never a life so happy

But has its time of tears;

Yet the Sun shines out the brighter

Whenever the tempest clears.

There's never a garden growing

With roses in every plot;

There's never a heart so hardened

But it has one tender spot;

We have only to prune the border

To find the forget-me-not.

There's never a Sun that rises

But we know 'twill set at night;

The tints that gleam in the morning

At evening are just as bright,

And the hour that is the sweetest

Is between the dark and light.

There's never a dream so happy

But the waking makes us sad;

There's never a dream of sorrow

But the waking makes us glad;

We shall look some day with wonder

At the troubles we have had.

—Selected.

Written for The Watchman.

MISTAKES.

Under the above heading, in THE WATCHMAN of Dec. 1884, were comments on Willford's *Microcosm*, a Religio-Scientific (or unscientific) monthly.

A year or two ago, a copy of the first number of the *Microcosm* was sent to me, displaying Christian bigotry hid behind Scientific sophistry.

That number contained sarcastic, bitter strictures on Tyndall and other Scientists, relative to their theory on Sound.

The *Microcosm* appeared to me as possessing much misapplied talent used expressly to back up Christian fallacies.

Some notice, as I supposed, would be taken, by Scientific papers, of the *Microcosm's* mistakes or malice, but nobody seemed to say a word in reply.

As no one else was inclined to comment, I sent some to the *Truth Seeker*, (as I believe) N. Y., but the remarks were never printed.

Such Papers as the *Microcosm* should not go unchallenged. Its shrewd sophistries ought to be exposed.

The *Truth Seeker* has many an able contributor capable of answering the *Microcosm*, and if none of them did so, the Editor of that, or some other similar Paper, would do well to correct the *Microcosm's* "mistakes" occasionally.

The *Microcosm* did Tyndall injustice. The Professor had then recently been making careful experiments on Sound, off the Coast of England, and with the sanction and assistance of the British Government. A Government Steamer was at his disposal for about three weeks, to try experiments. Cannon, the Fog Horn, and the Syren, were all used for Sound.

The result of these experiments was published by Tyndall, and went to show that the then received theory on Sound, was at fault, * was, in fact, fallacious.

The *Microcosm* then attributed a theory to Tyndall, which Tyndall's own experiments went to show was fallacious.

You Religio-Scientific "dudes" of the *Microcosm*, you never labored in experiments for the Cause of Science, as did the honest, indefatigable Tyndall, and it ill becomes you to criticise the motives, or scoff at and misrepresent the opinions of a great and good man.

The *Microcosm* is not printed in the interests of Science and Truth, but merely to uphold Metaphysics and Theology. To hide Truth—not to develop Truth, is its object—and *all for CHRIST'S SAKE.*

I do not see that Paper now, and if I did, I should not feel inclined to answer its fallacies from the bottom of a New York Editor's waste basket. Yet some abler pen than mine ought, occasionally, to be wielded against a sharp, tricky, delusive, metaphysical monthly like the *Microcosm.*

F. J. EMARY.

Osceola, Iowa.

P. S. * The late improved Telephones confirm the suspicion, that former theories on Sound were fallacious. A Telephone is now in operation between Petersburg and Paris, a distance of over 2000 miles.

Written for The Watchman.

THE AWAKENING.

Oh, rosy hearted morn!

When first the earth awakes

And finds herself newborn—

And all the Past forsakes.

Oh! joyous hearted ones,

Who walk her breast so pure—

All galling chains undone,

And naught save love in power.

Then to the GREAT ALL-GOOD,

We bow with Soul-full praise,

And unto angel hosts,

Give thanks thro' endless days.

MRS. L. S. GOODNOW.

Millington, Mass.

FOOTSTEPS

ON THE

OTHER SIDE.

Sitting in my humble doorway,

Gazing out into the night,

Listening to the stormy tumult

With a kind of sad delight—

Wait I for the loved who comes not,

One whose step I long to hear,

One who, tho' he lingers from me,

Still is dearest of the dear.

Soft! he comes, now heart be quick,

Leaping in exultant pride—

Oh! it is a stranger footstep,

Gone by on the other side.

All the night seems filled with weeping,

Winds are wailing mournfully,

And the rain-tears together,

Journey to the restless Sea.

I can fancy, Sea, you murmur,

As they with your waters flow,

Like the grief of single beings

Making up a Nation's woe.

Branches, bid your guests be silent;

Hush a moment, fretful rain;

Breeze, stop sighing—let me listen,

God grant not again in vain!

In my cheek the blood is rosy,

Like the blushes of a bride,

Joy! Alas! a stranger footstep

Goes by on the other side.

Ah! how many wait forever

For the steps that do not come!

Wait until the pitying angels

Bear them to a peaceful home.

Many, in the still of midnight,

In the streets have lain and died,

While the sound of human footsteps

Went by on the other side.

—Selected.

"Do not say, 'They say.' If you know anything, say it and be responsible; but never repeat they-say-sos.

'They say so' is a midnight robber—a rascal who prowls about waiting to rob you of your good name. Shun him."

Written for The Watchman.

THE UNIVERSAL DUTY.

It is said that man is the "repository of infinite possibilities."

That is, there is embodied in the human Constitution, the germ of every conceivable excellence.

Man can conceive of nothing which his nature does not embrace. But it is a fact, patent to all, that no person possesses all these perfections fully developed.

And it is also a fact, that the number seeking to develop themselves to the highest possible condition, is extremely small.

The present status of growth does not seem to allow us a correct idea of what we are, and what we may become. Yet, our development is such that we can approximately conceive our possible destiny.

Were this not so, there could be no such thing as Conscience or the sense of obligation.

That sense—the moral instinct—does exist, and man has coined a word to give expression to the feeling.

He says, I ought to do, or be, as the conditions may happen to exist.

We do not propose, here, to discuss the question of the true basis of moral obligation; but, accepting the conceded fact that it exists, we call your attention to the

UNIVERSAL DUTY.

Some duties are particular—are limited, by their nature, to particular persons, and often to special times. We are not concerned with them, at present, but aim to submit what will embrace every intelligent being.

THE SUPREME—THE UNIVERSAL
DUTY OF EVERY SOUL, IS TO
MAKE THE MOST POSSIBLE
OF HIM OR HERSELF.

As man is the "repository of infinite possibilities," so is he also the center of infinite relations. With the heavens, with the earth—with man, whether in or out of the body; in short, with every thing, and every force in the Universe, the individual person stands in perpetual relationship.

This relationship is one of active and re-active force. We are molded, and mold as a result thereof. The Universe pictures itself upon us, interweaves itself into the texture of our Consciousness, and we react in proportion to the force we possess.

This "profound relativity" shows us the absolute interdependence of every part of the great mechanism of Being.

It wonderfully illustrates Pope's saying, that,

"God never made an independent man."

The tendency of shallow thought, is to rebel against this profound truth of unity, and set up in its place, the idol of "individual sovereignty."

But we know that the individual is essentially a function of the great wholeness of Humanity.

The bearing of these positions upon our theme, is obvious.

To perform the great duty announced, requires something more than an inspection of our own inner Consciousness, resulting in repentance, faith, etc., etc.

Or, in mere individual efforts for what is termed personal growth or improvement.

Of course, this is not to be overlooked or neglected; for, to perform our great duty, we must "seek and intermeddle with all Wisdom."

Every attribute of our nature is to be developed in the most perfect manner possible.

But we shall see, as we progress, that this educative process, is only the coming to know, and feel the *Universal Relationship of Being*.

And also, that personal good, or happiness is absolutely dependent upon the harmony of those relations.

In other words, our happiness is not conditioned upon our own personal conduct only, but it is a result of the conditions of the Whole.

Of course, the conduct has a beneficial influence, but it cannot prevent the depressing effects of inharmonious conditions in others.

The very best persons are made sad and sorrowful, by the conduct of others. In fact, this law is universal, and all the reasoning about individualism will not change the inexorable fact of human unity.

One in nature, united in destiny.

The fate of each is bound to that of all, with bands more potent than "hooks of steel"—they are the bands of spiritual sympathy!

As well may we hope to segregate the organs of the body from each other, so that injury and pain in one, will be unfelt—unnoticed by the rest, as that individual man can go down into the vale of woe, and no sorrowful effect result to others.

The germs of disease float in the air. The germs of vice and woe float in the Magnetic Sphere of Humanity.

Our subject broadens. The great duty is *Universal*, not only because binding upon universal man, but also, because binding each to labor for the good of all.

In other words:—
We can make the most of ourselves, only as we make the most possible of our fellows.

Individualism becomes a factor of Universalism. It is a note in the great Harmony. A correlated unit in the great fabric of Integralism.

PROF. J. S. LOVELAND.
San Bernardino, Cal.

GUIDING STAR.

Duty we find the Guiding Star,
Without which we are lost
To selfish ease or joys afar
From Duty's honored post.

If all our friends shall fail to guide
Our footsteps in the right,
With conscious Duty at our side
We still can see the light.—M. W.

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Written for The Watchman.

WHAT IS HELL?

To be misfortune's trembling child,
And live where angry curses wild,
Harsh blows and threats from those
you fear,

Too deeply wound for sigh or tear.
Made to do the things you hate,
For love's kindness vainly wait,
Loathed and punished for the good
You within, not understood,
Hope and prayer your only light
Uttered in the dreary night.

To be a man with honest heart
Attempting, well to do your part,
But cursed with some trait born within
That hourly causes you to sin.
Tho' you fight it day by day
It will always have its way
Leading you to woe and shame;
Frowning looks, cold scorn and
blame,
You this load compelled to bear
Which has fallen to your share.

To be a maiden pure and fair
With talents, chasteness, beauty, rare
Who finds at last enraptured bliss
Within a lover's tender kiss.
Heaven opening to your sight
Music, beauty, joy, and light,
Till you wake to know this truth—
Gone is virtue, bloom, and youth.
Wronged, deceived, your once fair
name,
Life and trust, a public shame.

To be a subject to some law,
Man-made, presumed to bear no
flaw,
Crushed down each day beneath this
heel
Of iron tyranny, to feel
Ev'ry bond with keenest sense;
Knowing there is no defense
From this bondage, which you know
Is a wicked, hollow show,
Your Soul's voice of right would
speak,
But your chance on earth is weak.

To be obliged to live a lie,
While love and truth and gladness
die;
Linked by a ceremony cold,
A form of words both false and old,
To a person you abhor—
Man and wife, so says the law—
Pitied not if you complain,
'Tis disgrace to freedom gain;
Yearning for congenial love,
Chained together, hawk and dove.

To be a murderer unknown
Unto the world and let alone,
While some poor brother, innocent,
To death is from the gallows sent,
With keen Conscience's thunder tone
Bringing back the victim's groan,
While reproach and nameless fear
Shadowy demons hover near,
And a pleading, woeful voice
Haunts you e'er—a living curse.

Ah! many hells there are like these—
Condemning Conscience, sin, disease,
Dark, inharmonious states of mind,
Good, undeveloped, unrefined,
Ignorance of Nature's Laws,
Negligence to right known flaws,
Pride, deceit, and selfishness
In the spirit world or this,
Where these crude conditions dwell
You will find man's only hell.

GENA F. SMITH.

Rockland, Maine.

NO SEX IN GUILT.

It is to be greatly regretted that Society recognizes and (practically) approves of a separate code of morals for each sex, expecting young women to lead chaste and virtuous lives, while young men, who are their brothers, lovers, and to be husbands are allowed a free range of unguarded pleasures and unbridled passions.

Under its unjust dictates, a man may commit, with impunity, an act which would blast a woman's reputation for life.

Virtuous women shrink from their fallen sister, and the vilest words are used to designate her; but her seducer is only "a gay man" or "a dashing fellow." He is only styled "a little fast," and women who tolerate and even smile upon the rake, would flee from his victim with horror.

This is a base wrong degrading to both sexes, and destructive of the sweetest joys of love and life.

There is, virtually, no sex in guilt, and those vices which men condemn in women, should not be condoned by women when men are guilty of them.

Women should erect for men, the same high standard of morals which men have erected for them.

If a man is supposed to be innocent until he proves himself guilty, a woman should not be considered guilty until she proves herself innocent.

If his punishment is tempered with mercy, her's should be seasoned with justice.

Whatever is required of the "weaker vessel," so much, at least, should be required of the stronger.

And however partial Society may be, God is impartial. He is no respecter of persons, and in the day of retribution the men of unclean lives and actions shall be held equally guilty before him with the women.

—E. P. J., in *Matrimonial Review*.

SNAPS.

Soup is often a joint production.

Water is musical, we presume, when the fountains play.

A watch that has run down is a sort of miss tick affair.

Women love to be loved. The only noticeable thing about this fact is that men encourage them in it.

Why will the postage stamp never become familiar with the alphabet? Because it is always stuck on a letter.

If you let trouble sit upon your Soul like a hen upon her nest, you may expect the hatching of a large brood.

THE WATCHMAN.

THE WATCHMAN.

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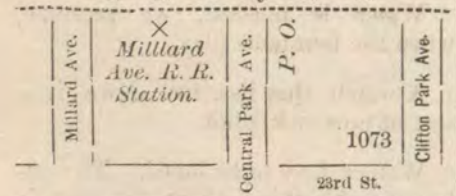
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Sundays at 8.30 a. m. and 1.20 p. m.
Leave Millard Ave. at 6.23 : 7.18 : 7.51
8.17 and 9.23 a. m. 1.20 : 2.15 : 4.24 and
7.08 p. m.
Sundays at 9.43 a. m. and 6.05 p. m.
* Does not run Saturday.

[The following Poem, Descriptive of the Lives of MEAUNSONTHOO, and WHITE FEATHER or PEACE BIRD, QUEEN, Spirit Controls of HATTIE A. BERRY, Editress, was Published in THE WATCHMAN, in January 1881, and is now Re-published, by Special Request of many Friends.—EDITRESS.]

THE SACHEM AND HIS DAUGHTER.

AS GIVEN THRO' THEIR MEDIUM, H. A. BERRY.

Many, many years ago,
Across the distant water;
There lived a noble Sachem,
With his lovely, queenly Daughter.

His Lands were broad and many,
His Power was great and strong;
While among his many Nations,
He sought not one to wrong.

This Sachem loved all Nature,
In all things great and small;
And he loved his queenly Daughter—
Yes, he loved her best of all.

For she was a true type of Nature,
With a Soul so filled with love,
That all who ever met her,
Thought her from the Hunting-ground above.

She was, and is like a gentle shadow
That across one's pathway falls,
When weighted with heavy crosses,
And the spirits answer their call.

Beloved by all who knew her,
Sought for by old and young;
Her words were treasured in their hearts—
With the bird-like voice she sung.

They called her precious WHITE DOVE,
Whose feathers she plucked for all—
Until the Spirits beckoned her,
And she answered them their call.

Then there was deepest sorrow
Thro' all the Nations wide;
And the Sachem in his anguish,
Was buried by her side.

Long many Moons have come and gone—
The Nations are no more;
Except in spirit life they be,
In Congress on the silver shore.

Yes, in spirit life they linger,
With others before and since,
Who work in Unison and Power,
For the Soul's releasing sense.

This Sachem now returns to earth
With his Maiden by his side;
And working with this Sachem true,
She in your homes doth glide.

To cheer you when you are lonely,
To make your life more dear,
To bring your own dear loved ones,
From their bright Spirit Sphere.

To scatter flowers around you,
To wipe your tears away,
To love, to bless, to comfort you,
She works both night and day.

The Sachem comes with Power,
Magnetic Life to bring;
He spreads over you his full, strong Life—
You feel it deep within.

He brings your Soul to understand
The beauties of itself;
He, by his strong yet gentle hand,
Would give you back New Life.

EDITORIAL.

To each of our patrons we extend a joyful New Year's Greeting.

We shall long and gratefully remember those who have labored with us in our Journalistic work.

Each year we come more and more in Soul rapport with our readers, and we feel their earnest desires for more light—more spiritual and Soul knowledge.

Truth is what they want, and this, we have sought to place before them in the columns of THE WATCHMAN: and from the repeated words of commendation, satisfaction, and approval which we have received, we feel encouraged, and rejoice that we are, in a measure, aiding in the great work of Reform.

While we are firm in the knowledge that spirit beings do exist, and do return to earthly friends; and while we would enlighten our readers on all spiritual matters, for the advancement of their spiritual growth: yet, we feel that, as mortal beings, each one has need of gaining the right understanding of things earthly. Therefore, we place before our readers, a variety of subjects, in which, are given, facts, sufficient to bear the test of the candid investigator of facts and theories.

All Reforms begin with the individual, and culminate in a universal adaptation by the masses and the leading Orders of Society.

It is, consequently, hard work for the Reformer, until the Reformed Code or System of Government shall have been accepted by the leaders of popular opinion.

When Madam Grundy is given the leading strings to Reformative movements, then it is that the masses follow, and will pay homage to her, and will accept from her what they had already spurned and refused to accept from the unpopular individual.

This is the precise condition in which Marital and Social Reforms are found to-day.

It is also where Political Reform has stood, until the moneyed kings have well nigh corrupted the Nation's honor, and have placed the Goddess of Liberty, practically as a grovelling slave at their feet. But she—as a Principle—will not remain there: for, as water will seek its level: so Principles will reach to their allotted height, and, in time, will be held there by earnest, loyal men and women who love right better than might: men and women who fear no evil greater than Political bondage and Religious tyranny: men and women who would face the sword and the cannon's mouth, in defense of loyalty to Principle.

We have said before, that, "In 1885, Religionists will make a strive." (See THE WATCHMAN for April 1884). And so it will be proven, for, already, there has been called together private Councils of the Catholic and Protestant Orders—formerly the most bitter opponents, yet, now, that they fear the more advanced Liberal and Spiritualistic movements, they join their forces, in order to sustain their, otherwise, weakened powers.

Church authority is weakened; each spire is doomed to fall into the ashes of the Past.

Theology has built a hell for those who will not bow submissive to its rule. Yet, this very hell-pit is typical of those who first conceived its need and usefulness.

The smoke from this massive hell-pit is fast clearing away, and the poor victims of Theology will find new life

THE WATCHMAN.

offered to them, even beyond the pale of the Church.

From whence comes this new light?

We answer, from Spiritualism and the Reformers of this 19th Century.

Each Liberal Journal, each Reformatory Publication, and Lecturer, and each Medium for Spirit Manifestations and Power, stands, to-day, as the BEACON LIGHT of the NEW ERA and *New Dispensation* of the next Century.

The Church, to-day, feels this; it feels its fingers grow feeble in grasping the reins of Public Thought. And for this, Religionists will make a desperate strive; they will seek to join Church and State together: and for this they are working for a Papal Presidency. That once gained, all other doors will be open for their entrance into absolute Power over the Masses.

Secretly, the Papal Church has labored hard to work into Government Office, members of its own Faith. It felt its prospective success during the last Political Campaign: And had JAMES G. BLAINE received the honors of the Presidential Chair, the Papal force would have been strengthened ten-fold.

And yet, as it now stands, the Democratic House has much to be looked after. Many are now stepping into Political Office who, at heart, are Papal followers and foes to Liberalism and Religious Reform.

It is thro' this change in Political Government that the Church hopes to be united equal in Power with the State. And during the next four years, will strive harder than ever before to get the reign of *absolute rule* over these United States, and thro' this to other Countries.

But there is, as yet, a good man in the advance GROVER CLEVELAND is a keen, clear-sighted—more than the average man of Principle. IF he be allowed to preside over these United States, he will try his best to right that which has, already, been too long neglected. IF he is NOT molested, he will give to the United States, a clearer record, when he leaves the White House, than it had when he first took it in command.

Yet, for all his good governmental qualities, he will fail to be sharp enough to detect the fact, that he is being made the cat's paw to pull hot chestnuts out of the fire to feed the ravages of the Church.

WATCHMAN! Tell us of the night,
Are these Signs of Danger nigh?

TRAVELER! Yes, they're near in sight.
Hear you not, their frequent cry?

WATCHMAN! Can you tell us true,
Can we turn this evil foe?

TRAVELER! Yes, each one can do,
That which will lay the Tyrant low.

WATCHMAN! Tell us, if you can,
Tell us what our Work must be.

TRAVELER! 'Tis that Woman and Man,
Each must Stand for LIBERTY.

May this be as a call for more earnest workers in the field of Reform and *universal Progression*.

Let our correspondents take courage; speak out your highest thoughts; reveal to the reading and listening Public, the facts, as facts they stand.

Remember that one word added to another, soon fills a column, and so on. And, also, that each new worker added to the ranks, serves to fill and swell the ranks of fearless defenders of Truth, Justice, and Right.

May these remarks serve to encourage each Brother and Sister Spiritualist, Liberalist, and Reformer, thro' out the ensuing year.

We ask your patronage for THE WATCHMAN, and your co-operation in such ways as will best enhance the work of Humanitarian Reform.

Love for the Cause maketh our Labor light:
Clearness of Conscience maketh the Countenance bright.

HATTIE A. BERRY, Editress.

*Selected, and Presented to the Editress,
By MISS ELLA R. MOORE.*

THINK OF ME SOMETIME.

Who would care for Friendship's dower,
If the joy, the bliss it brought,
Only blessed each passing hour,
And should scorn all Future thought:
Tho' this world would bid us sever,
And we dwell in distant climes,
Yet this heart will murmur ever,
Think of me sometimes.

E'en tho' other smiles have met you,
And those words of tender tone,
Breathed by other voices greet you,
And should win you all their own:
Yet may be so sweetly ringing—
Will awaken memory's chimes;
'Mid the thought these tones are bringing,
Think of me sometimes.

When I muse on days departed,
Of the joys that we have seen;
Dream what true and single-hearted
Friends together we have been:
O'er my heart the truth comes stealing,
What tho' change of years and clime,
You will still with self-same feeling,
Think of me sometimes.

The grandest treasure it is possible for man to possess on earth, is a good wife.

The poorest investment he can ever make, is a worthless one.

Personal adornment may please the eye of the vulgar, but it will not hide a false heart.

Sin may cloak itself, for a brief season, in the garment of hypocrisy, but sooner or later it shall come to Judgment.

Pure affection is a priceless jewel, the embodiment of earthly bliss.

In the true union of husband and wife, money should not enter into the consideration.

The happiest homes the world ever knew, have been bought and paid for by mutual earnings after marriage.

The good and true wife adorns her home and makes it a little heaven. It is the abode of a royal family, a king and a queen dwells within.

There are no false Gods in such a household.—*Ex.*

It is not what people eat, but what they digest, that makes them strong.

It is not what they gain, but what they save, that makes them rich.

It is not what they read, but what they remember, that makes them learned.

It is not what they profess, but what they practice, that makes them righteous.—*Ex.*

Special Notice.

The Clubbing Rate heretofore existing between *The Spiritual Offering* and *THE WATCHMAN*, is discontinued from this date. Per Order BOSTON STAR & CRESCENT CO. Chicago, Ill., Jan. 1, 1885.

The Freethinkers' Magazine and Freethought Directory, for the United States and Canada, is a bi-monthly publication, Devoted to the interests of Freethinkers everywhere.

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Freethinkers will do well to enter their names in the *Directory* Department.—Ed. Address H. L. Green, Salamanca, N. Y.

Peace Bird's Mission Fund.

It has been suggested by the Band of Spirits, that we establish a FUND by contribution from different persons who feel to donate what they are able, towards sending *THE WATCHMAN* free to those who are unable to pay for it.

Each donation thereto will be acknowledged by the Editress, by letter, to the party sending it.

Small amounts will be gratefully received, to help on the work.—EDITRESS.

For development of mediumship, send for H. A. BERRY'S, (nee Cate,) MAGNETIZED PAPER. Each sheet is magnetized for the especial requirements of each individual purchaser. 7 sheets (1 per week) \$1. Single sheet 15 cts. Send lock of hair as a magnet. Address H. A. BERRY, 1073 Clifton Park Ave., Chicago, Ill.

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Please order them of Elmina D. Slenker, Snowville, Pulaski Co., Va.—Ed.

SPIRITUAL MEETINGS.

The Chicago Association of Universal, Radical, Progressive Spiritualists' and Mediums' Society hold meetings each Sunday at 10 a. m., 3, and 7 1/2 p. m., at Liberty Hall (Room 12), 213 W. Madison Street. Seats free. Public cordially invited. Dr. N. MacLeod, Chairman.

Mediums meeting each Sunday at 10 1/2 a. m., at 159 22nd St. A. B. Coman, Chairman.

Cora L. V. Richmond lectures at 55 S. Ada St., at 10 1/2 a. m. and 7 1/2 p. m.

Mediums meeting each Sunday at 10 1/2 a. m., at Apollo Hall, 2730 State St. Public cordially invited, Seats free. S. A. Danforth, Chairman.

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Any one subscribing for *THE WATCHMAN*, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, thro' spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor).

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D. M. & NETTIE P. FOX, ———— Editors.

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"Quina," thro' her medium, Mrs. Cora L. V. Richmond, 64 Union Park Place, Chicago, Ill.

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CORRESPONDENCE TO THE WATCHMAN.

By Mrs. MINERVA MERRICK, Quincy, Ill.

Formerly Publisher of

A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Volume 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

THE ENDOWMENT FUND.

Our Spirit Band (there may be a legion) enjoy writing our sentiments to the readers of THE WATCHMAN.

And we all wish to express our pleasure in communicating the glory and excellence of an endowment fund.

A widow lady who was soon to become a mother-in-law, expressed her sentiments on the prospect before her.

It was the oldest of her three sons, a gentleman of culture and refinement. Both families were on an equality.

The son had waited patiently for several years for the parents of his chosen one to consent to the betrothal—fearing that their daughter entering a family with a mother-in-law, might be detrimental to their happiness.

The mother, having no income, felt that she might be burdensome.

One who has not experienced the painfulness of dependence on another for every dollar that they need, cannot appreciate the situation.

Here is an extract from a letter in reply to one containing an endowment fund, from a friend, a stranger, personally.

"Your loving and most kind letter came to me last evening. I have not time to write such a letter as I would wish, to-day, in reply to the one you have just sent to me. You cannot, I think, realize, how much good you have done for me by your words of sympathy and cheer, by your delicate treatment of me by your generous offer. Your most generous offer of giving me a little yearly income to be all my own. It will be enough to make one (as economical as I am of my own expenses) feel very independent and happy. My eyes were wet with tears when I read your kind and sisterly words. My heart was filled with warm and happy feelings to think there was such a loving, good heart as yours living and beating, and filled with such loving thought of me and mine. And the world and human nature has seemed better and kinder to me since last night."

We have been solicited to endow a Professorship in a College, to teach the Science of the Soul—that it would be a monument of lasting honor, and our name would go down the Centuries with renown, and thus aid in elevating hundreds of young people.

In reply to this request, we said that we should not consider endowing a College, the most benevolent use that we could make of our means (if it was sufficiently large), besides, we could not feel sure that the Science of the Mind or Soul would be taught there.

Mr. Seybert donated \$60,000 to a College for the purpose of investigating the subject of Spirit Communion or Spiritualism.

The gift was accepted, but the obligation has not been fulfilled.

Mr. Seybert's spirit is present when those men deliberate how they can avoid doing as they agreed.

The Religio-Philosophical Journal has just arrived, containing Hudson Tuttle's letter to the Seybert Commission, demanding an honest, Scientific investigation of the Subject.

We have had another application to bestow an endowment fund, to support a Public Reading Room, for which we are thankful, as it affords this opportunity of expressing the thoughts that the spirits are impressing thro' our brain.

If we had been able to have endowed the Institution, we could not have laid our Progressive Spiritual Papers on that Table, as the Committee would not allow Spiritual or Progressive Reading for the Quincy Public to read—such as the Banner of Light, which has been published 27 years in Boston, Mass., the Hub of the Mental Universe, some say—but Committees try to monopolize the minds of the people, and also the Bible, as there was opposition to allowing the Parable of Ten Virgins acted on the Opera House stage.

Committees monopolizing the Bible—those claiming to understand its contents.

By seeing the lesson acted, they might perceive the sincere truth, that, if one does not keep the Lamp of Intelligence, within, lighted, they will remain in darkness—as the Committee wish to keep the reading Public, in Quincy, Ill.

The Dawning Light of this Period is flashing thro' the Papers from every land. The Banner of Light floated in the spirit realm before it was visible in this Sphere. And we have many first-class Journals in America—the Religio-Philosophical Journal, the Olive Branch, the Spiritual Offering, THE WATCHMAN, of Chicago, Ill., Edited by Mrs. HATTIE A. BERRY, and an hundred more, and they enlighten the minds of millions of people in this Country, and in Foreign Lands.

It has been fashionable, for Ages, to endow Institutions of various kinds, and for various objects: and now, in this New Era, would it not be well to adopt another course, and endow individuals instead of Institutions of Learning?

Those who are able to bequeath \$60,000 to have their name honored, would be sure to receive the reward, if they would endow 60,000 widows—mothers-in-law or not—with the interest of \$1,000 each per annum. They would raise a monument of love to Humanity—the Kingdom of Heaven would come, and 60,000 letters written in the spirit of the one mentioned above, would produce an influence of loving-kindness toward suffering Woman that would move on the Electric currents from one mind to another, and like a lump of leaven in a measure of meal, all would become enlightened and enjoy a glimpse of that Kingdom of Happiness.

MRS. MINERVA MERRICK.

Now, as all Natural Laws are inevitable, were, are, and ever will be the same—why is there so much opposition to this grand meeting of the visible with the invisible world?

MRS. M. MERRICK.

A SYNOPSIS OF TESTS IN OUR EXPERIENCE WITH MEDIUMS.

About three years since, as Miss I. M. Merrill, a medium, and myself were sitting together, one evening, about dusk, we asked her to take a pencil, and, perhaps, our Spirit Band would write us a message.

She flourished the pencil a few moments and then wrote these names: Martin Luther.

Charles Dickens.

Abraham Lincoln.

David Livingston.

About one year previous to this time, we read David Livingston's Explorations in Africa. We traveled up and down the Country with him and sympathized with him in his delays, fatigues, and disappointments.

When we read another's thoughts and experiences, we are with them, as Jesus said when he sent out seventy others, "You go where I will come." He did not go personally, as they came back to him and related their success, rejoicing that they had power over evil spirits.

We read, that in the last few days of Mr. Livingston's life he suffered exceedingly, and was carried on the shoulders of his attendants, they wading thro' water waist deep.

A thought touched our brain, that he must have been a very ambitious Englishman, to suffer so much to discover the source of a river.

We have not a doubt that David Livingston controlled the hand of our medium and wrote:—

"I will come another time and tell you my object in traveling in that Country."

He came some weeks afterwards and wrote:—

"My motives were not really selfish; I had the benefit of Humanity in view. This Region should be peopled, as it is rich—man has not enough of his native soil."

It is plain to our mind, that the spirit of David Livingston was with us when we read his experience; that [mentally] we traveled the route together, and were with him to the end, and stood by him as he leaned his head upon the bed, resting on his knees, as the spirit left the tenement of clay.

One who made so many sacrifices, and suffered such severe trials for the benefit of Humanity, must have had a grand, loving reception in the Summer-land.

I will relate another effect of mind acting on mind without knowledge or physical action.

In 1846, my husband took me to Arrow Rock, on the Missouri River, to spend a few months taking lessons in landscape painting under the tuition of George C. Bingham, an Artist who painted The County Election, The Will of the People, The Supreme Law, the grandest American expression that has been laid on canvas.

George C. Bingham had a wife and two children; in time, his wife died, and he married a second time.

We had not seen him for more than 30 years, and never saw his last wife, but after she had passed over the border, we heard that when she was very sick, one morning she said:—

"Last night I saw Jesus and my brother standing by the bedside."

Her husband and friends thought she was deranged, and took her to an Insane Asylum, and she died there.

When we heard this, a thought impressed our brain: viz.:—

How cruel to take her from friends and home to die in an Asylum—that to die was but a sweet dream compared with that treatment.

In our first investigation of Spirit Communion, some of our acquaintances were going to visit H. C. Mott, and wanted us to accompany them. At first, we refused, saying, that we did not wish to see our husband as he lay in the casket.

I also knew that angels and spirits of mortals could appear in this material Sphere, as Jesus did, but we inquired of the same power that the Ancients did—should we go? And was answered in the affirmative—you then can say that you have seen Materialized forms of persons—and we went and saw them.

We were called to the cabinet, a lady wished to see us, we went to the place and saw a bright, healthy looking person, with black eyes and hair curled, she tossed her head about and said, "You was a pupil of my husband." We thought for a moment and said, "Mrs. Bingham?" She bowed her head and said, "Yes."

This satisfies our mind on the subject of mental action acting thro' the medium of Electric currents from one mind to another.

Sympathy is a sentiment full of delight, with gems of sweet thoughts that make life more bright.

The features of our husband were not distinct, and we failed to recognize him.

He said, "Don't you know my voice?"

I replied, "No, but if you will tell me something we both know, I will be satisfied."

He said, "I was with you when you stood on the porch of St. Joseph's Hospital in Chicago, as the old man went with you to show you where the street car turned to go back to the City." And "that I held a note against a gentleman in the circle, that was due and unpaid." And also, "You gave my watch to George—it is an English, patent lever watch."

This was the truth—George H. Turner was my nephew.

I will copy the following messages from the original writing:—

"The light which I was seeking, which led me to look onward and think beyond what I had been taught, floods in upon you, to-day. Martin Luther."

"President and Senators unnecessary—a self-governing Republic."

Abraham Lincoln."

St. John's message was published in a former number of THE WATCHMAN.

All were written in a few moments at one sitting.

MRS. MINERVA MERRICK.

Laws are inevitable, never changed, but fulfilled to the letter. One might pray over his neighbor, who had fallen among thieves, forever, and it would not raise him up; we must work; do something, or there will be no result, and no gem in our crown.

MRS. M. MERRICK.

THE WATCHMAN.

CONSTITUTION & BY-LAWS.

ADDRESS BY THE PRESIDENT.

Continued from December Issue.

Spiritualism A Legally Recognized Religion.

During the latter part of October 1881, Hon. Judge Tuley, of Chicago, Ill., rendered the following, clear decision, which has been placed on Record as a precedent in favor of Spiritualism.

The decision was given in the case of Annie Lord Chamberlain vs. the Estate of Col. Cushman, where, in testing a Will, an attempt was made to set it aside on the ground of insanity and because of "undue influence." The plea of insanity being based on the fact that the deceased was a believer in Spiritualism. The learned Judge was very explicit on this ground. He said:—

"In order to show that a belief in Spiritualism is no evidence of an 'unsound mind,' Lawyers of high standing in their profession, men prominent in other professions and in business life, whose integrity, intellectual ability, and perfect sanity would not be questioned, were placed upon the witness stand and swore that they, too, had seen spirits; had had communications from departed friends; had been successfully treated by spirit Physicians, and, generally, that they believed in the same Spiritual Phenomena that Col. Cushman believed in."

Judge Tuley said:—

"From the evidence it appears—and it is as notorious outside of the evidence as any fact can well be—that men who stand high in Science, Judges who adorn the Bench, Attorneys and Solicitors who stand among the foremost at the Bar, Clergymen, Physicians, Literary men of the highest ability, and, in fact, persons of prominence in every walk and profession of life, honestly believed in the truth of these Phenomena, and this being so it would, in my opinion, be the sheerest nonsense for me to hold that a belief in these Phenomena, known as Spiritualism, is *per se*, any evidence of an unsound mind. It may lead to unsoundness of mind, but not necessarily so. A very large percentage of the inmates of the Insane Asylums are the victims of Religious excitement, but not even an Ingersoll would claim that a belief in the Christian Religion is any evidence of an unsound mind."

The Court held that a person is not incapable of contracting because he has a delusion upon a particular object, or in regard to a particular matter. He may have such delusions, and yet be, in the eye of the Law, perfectly capable of making a valid deed, contract, gift, or Will.

Judge Tuley also said:—

"The doctrine of 'an undue influence' in cases of gifts, should be presumed had been extended to gifts to Soothsayers, confidential agents, next friend, Medical advisers, Ministers of the Gospel, etc., but no case is to be found in this Country where it is extended to 'Spiritual Mediums.' It would seem that it should be for the reason that the one great absorbing thought of this life is to divine the mysteries of the life hereafter, and he or she who can unfold them to our vision, or professes to do so, is more apt to acquire an undue influence over us than

can be acquired in any other relation of life."

But this principle of "undue influence" has been extended to Mediums in England. The burden of proof, in this case, was upon the medium, to show that no "undue influence" had been exerted upon the late testator.

Thus, in the eye of the Law, Spiritualists are on a par with Physicians and Ministers—and a belief in Spiritualism is no more an evidence of insanity than is a belief in any other Religious creed.

Thus it is evident that Spiritualism is slowly and surely "threading its way," and in the short space of one-third of a Century, it has made itself respected, and established for itself a Legal standing, as high, at least, as the older Religions.

The decision of Hon. Judge Tuley, has been reaffirmed by a Court in Erie, Pa.—thus showing the respectability that Spiritualism has attained in spite of the D. Ds., M. Ds., and "Laws to regulate the practice of Medicine within the State."

These evidences become practical demonstrations to the opponents of Spiritualism, that "the world moves" onward toward universal Emancipation, regardless of the efforts of bigoted Theologians and unscrupulous "Regulars" to roll the Ages backward.

Respectfully submitted for your consideration.

DR. NORMAN MACLEOD, Pres.
48 S. Green St., Chicago, Ill.

LA GRANGE, IND., Dec. 6, 1884.

Editor of The Watchman:—

It having been a long time since I wrote you, and, also, since I spoke thro' the columns of THE WATCHMAN, I improve the present opportunity by contributing another offering to suffering Humanity.

And be it remembered, that, in this step, I do not assume that that which emanates from my pen, is superior to that which others write, nor, even, as good; but there may be a stray thought, even among the rubbish of my frail attempt, that will throw a ray of light upon some poor Soul, longing after something that he does not now possess; or, perchance, some kind-hearted Spiritualist, who, having become partially discouraged, will find something that will renew his zeal, and cause him to grasp the fragments of Truth, as they are wafted upon the sweet Zephyrs of Time.

We have just passed thro' the most exciting Campaign that this Republic has ever experienced. The most exciting, because of the turmoil and confusion caused at its very beginning when the Republicans declared who should be their standard-bearer, and, also, when the opposing Party declared who should be theirs, and, later on, the Anti-Monopoly or Labor Greenback Party showed the colors of true manhood, while Prohibition maintained its ST. JOHN, and Woman's Rights, her BELVA LOCKWOOD.

What a spectacle in the Political arena! Behold a Nation with a longevity of scarcely more than a Century, placing before the Citizens of her domain, five Standard-bearers, in as many Political Parties, and each one of these self-opinionated men and women, representing the sentiments, and pretending to carry out, if elected,

the ideas and principles presented in their several platforms.

Early in the Campaign, as opposed to Human Brotherhood and the grand Cause of Humanity, the Leaders of the Republican Party, flung out upon the breeze, the vocal Banner, inscribed thereon:—

"The Solid South."

"Democratic Rule."

"Intimidation of Negroes."

"Shot Gun Policy." &c.

On the other hand, the Democratic Party harped upon

"The Great Steals."

"Down with Protection."

"We will Protect the Nation's Honor." &c.

While the grand array of Anti-Monopolists, and Prohibitionists, intermingled with the Equal Rights and National Parties, stormed the forts of the two leading Parties.

The music of bands, the shrill notes of the fife, and the rolling of the drum, together with loud hurrahs for the Candidates, echoed and re-echoed among the hills, and reverberated from peak to peak, among the great mountain systems of the great Commonwealth.

Honest men, men of talent, Statesmen, demagogues, and Pension clerks harangued the people, and Political economy was discussed by the ablest, down to those less versed in the Science, and even the street corners of many of our Cities, were alive with thoughtful and candid women, discussing the Political issues of the day.

The wheels of Commerce were silent, except an occasional one, and the thousand spindles in the large factories, had ceased to hum. Business, from the heavy pressure, had nearly stopped, and thousands of men and women all over this broad land were crying for bread for themselves and their children.

The high walls of Protection thrown around the Commercial interests of the Union had well nigh ruined the prospects of the masses.

Twenty-four years of honest (?) rule had created our *seven thousand millionaires*, where, at the close of the War, you could count them all upon the fingers of your right hand.

FREE TRADE England, flouting her flag over seven-eighths of the Commercial crafts of the Ocean. The interests of a would be free people jeopardized by the most gigantic frauds and swindles that the world has ever known!

Monster monopolies aggrandizing the rightful earnings of the poor, and heart-stricken workmen ground down to the lowest depths of poverty; while the employers were being protected under the farcial face of aiding the Government, but filling the pockets of the manufacturer.

Add to all this, the accursed "Bond System," the father of the grand, National Banking System (?) and you have a faint outline of the picture presented to the thoughtful man and woman, the children and grandchildren, fathers and mothers, of the ever memorable Presidential Campaign of 1884.

The day of battle drew near, the period of conflict came, but not until every Ward, Precinct, and District had been placed under "Martial Rule."

"What," you say, "the ballot of a free people placed under Martial Rule?"

Yes, indeed, and in some portions, even of our North, Interior States, the revolver and glistening bayonet formed the canopy under which the voter of free America passed when he cast his honest ballot for the President and Vice-President of these United States.

Brother reader, what a condition of affairs! What would men do if they dared? Even if they sacrificed every known cardinal principle of virtue—let us see.

Fully *nine-fifteenths* of the Republican Party are Church members. They represent, in a great measure, the radical Orthodox faction; and they are so bitter against those who would try to release themselves from bondage, that they would, if possible, cut off every avenue of approach toward the Temple of Liberty.

We say, knowingly, that the voting majority of the Republican Party would, if they could, put "God in the CONSTITUTION," thus requiring the 11,000,000 Spiritualists in the United States to swear allegiance to the so-called Christian Religion before they could exercise the right of elective franchise. But thank the denizens of the spirit world who have made such an outrageous act, impossible.

But the battle is over, the smoke has cleared away, and, after the dead and wounded have been removed, victory is awarded to the Democratic Party—and what the result will be, remains for the Future to disclose. Yet, I verily believe that the change is for the better. I believe, that in the evolution of Government, we have reached a point, where Reform, sure and speedy, will come. As the undutiful child lays the foundation for future punishment: so the outgoing Party has provoked the lash that has administered its own deserved punishment.

Parties are but the embodiment of certain principles in men, and it matters not what their Politics may be, if they labor with a strong and lasting desire to build up and foster a good, stable foundation for a Government, and the superstructure is worthy of its foundation, then peace and prosperity shall dwell within its sacred precincts.

If, then, the incoming Party shall prove true to the high and solemn trust, and if their Chief Magistrate, and his colleagues shall prove eminently worthy of their high positions, then, the defeated Party can embrace its sister, and say:—

"We thought you recreant, but you have proven yourselves true."

Meanwhile, let every man, woman, and child, read, study, and think! Do not be afraid of complex questions. All can do something toward assisting Humanity toward a higher plain. And altho' we may feel, that, often, we have heavy burdens to bear, yet, we are constantly surrounded with those who are throwing their sweet influences around us, to dispell the gloom of a dark earth life, and give us a glimpse of the life beyond.

May the Guardian Angels watch over us all, until we meet them just beyond the "mystic vale."

More, in the Future.

Yours in the Cause Triumphant.

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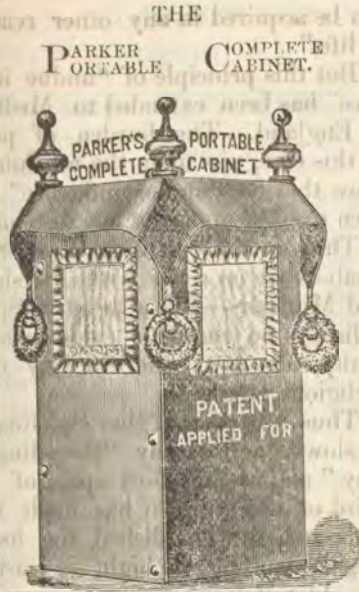
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